

The Nature and Obligation of
RELATIVE HOLINESS.

A
SERMON

Preach'd in the
Cathedral-Church
O F
St. Peter in **TORK,**
O N
SUNDAY, November
the 17th, 1728.

By **ROBERT KNIGHT, A. M.**
Vicar of Harewood, in the County
of York.

Published at the Request of Those
who heard it.

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THE OFFICE OF THE
RELATIVE HOLINESS

ASSERMON

Preached in the
Cathedral Church

46.
12. 17.
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St. Paul's Church

SUNDAY



the 17th 1758

By ROBERT KENNEDY, M. A.
Vicar of St. Andrew's in the County
of York.

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THE
PREFACE.

AS a *Sincere* and *Hearty*
Concern for the *Honour*
of Almighty GOD,
in Conjunction with the
Publick Good, was the Sole
Inducement of my preach-
ing the following Discourse
in the *Cathedral-Church* of
YORK; the same Motive
has also prevail'd with me
to print it, after the re-

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peated Sollicitations of many of the Principal Clergy and Laity of that Place ; who, having first done me the Honour to approve of what I had deliver'd from the *Pulpit*, as it appear'd to them to be a *Seasonable* and *Useful* DISCOURSE ; were pleas'd to think it might be further and more *Generally* Useful and Beneficial from the *Press*. Whatever mean Opinion therefore I may Justly conceive of my own Performances, I must of Necessity submit to and acquiesce in the *Judgment* of those

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those *Worthy* P E R S O N S, for whom I have the Greatest *Deference* and *Respect* : And to this I'm dispos'd with the Greater Readiness and Alacrity, in Regard that their Sentiments are Exactly Agreeable to my own ; who having been always persuaded, That whatever is once *Consecrated* to a *Religious* Use, cannot be alienated without *Sacrilege* ; and having already *Dedicatell* the following *Discourse* to the *Honour* of **GOD**, and to the *Service* of all His *Worshippers*, they have an undoubted

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doubted Right thereto, and I can't now, without the highest *Injustice*, detain it from 'em ; and it is certain I can have no *Greater Satisfaction*, than to find, the Use of what I have so devoted *improv'd* and *inbanc'd* by the *Divine Influence* in the most *Ample* and *Extensive* Manner.



H E B



HEB. 12. 28.

————— *Let us have Grace,
whereby we may serve GOD
Acceptably with Reverence and
Godly Fear.*

THAT there is a GOD, and that
this GOD ought to be *worship'd*,
are such Clear and *Evident*
Principles, and so universally
receiv'd by Mankind, that it is needless,
one wou'd think, to undertake the Defence
of those Truths against which there seems
to be no Opposition. But, alas! so Great
is the *Decay* of *Christian Piety*, and the
Growth of *Practical Atheism*, which ap-
pear in so many different Shapes among

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us; that there's but too much Reason frequently to inculcate and press those Fundamental Doctrines of our Faith, That *G O D* is; and, That *He's the Rewarder of them that Diligently seek Him*. The *Notorious Neglect and Contempt* of Some, and the *Manifest Irreverence and Profaneness* of Others, in what relates to *G O D's Worship*, affords but too just a Cause to place many of us in the Number of those, who are even altogether *without G O D in the World*; who, tho' they own, and *profess that they know Him*, yet live, and behave themselves, as if there were none. Hence it appears how Necessary this Admonition of the Apostle in my Text is, *Let us have Grace, whereby we may serve G O D Acceptably with Reverence and Godly Fear*.

In which Words *Two Things* are Observable ;

First, That it is a Sign of Grace, and *Acceptable to G O D, to serve him with Reverence and Godly Fear*.

Secondly, That we can't *serve Him Acceptably without Reverence and Godly Fear*.

I. That

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I. That it is a Sign of Grace, and Acceptable to GOD, to serve him with Reverence and Godly Fear.

In the Service, or Worship of GOD, Two Things are requir'd, The Disposition and Frame of the Soul, and the Deportment, and Behaviour of the Body.

The First contains the Substance, and Essence of Religion, and operates Inwardly, on the Hearts and Thoughts of Men.

The Second is an Outward Sign of Inward Devotion.

Both which are Indispensible Qualifications of True Piety, and so closely united and link'd together, that they are indeed Inseperable. Thus St. Paul recommends 'em to us, when He enjoins us, to Glorify I. Cor. 6. GOD in our Soul, and in our Body, i. e. to 20. honour Him with the United Service of our Souls and Bodies; which Admonition the Apostle binds upon us with Inforcing Reason, as it immediately follows in these Words, *which are GOD's*; as if he had said, For GOD has an undoubted Right and Title to the Joint Service of our Souls and Bodies; which are His by Creation, Preservation, and all the Blessings of this Life;

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Life ; but above all by that Inestimable Instance of His Love, the Redemption of 'em by our Lord Jesus Christ.

But whether we serve GOD with our Souls, or Bodies, or Jointly with both together ; we ought to do it with the most *Profound and Awful Veneration* ; and that, as at all Times, so more *Especially* at those of our *Solemn Assemblies*, at the Times of our *Publick Worship*.

When we enter into GOD's House, Let us do it with such a *Serious Composure* of Mind, and *Grave Decency* of Behaviour as well befits so *Sacred* a Place. Let us always remember, That GOD Himself is *Immediately* and *Eminently Present* there : For while we are under this Apprehension, we shall set a strong Guard on our selves, nor dare to think, or do any Thing unbecoming, in the *Presence* of HIM, before whom all our Thoughts and Actions are *Naked and Open* ; Who narrowly pries into, and observes 'em, and is Well Able to judge of their Sincerity and Truth.

Let Holy *Jacob* regulate our Conduct and Behaviour in the *Divine Presence* ; who, when he saw the *Angels ascending and descending at Bethel*, was so affected
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with the Heavenly VISION, that he cry'd *Gen. 28.*
out trembling, *Surely the Lord is in this* 17.
Place, and I knew it not ; How Dreadful
is this Place, this is no other but the House
of G O D, and this is the Gate of Heaven !

But if the good Patriarch was struck with such a *Respectful Fear*, out of a Sense of the *Eminent Dignity* of the Place, and that on Account only of the Divine Ministers ; with what *Tremendous Regard* ought we to approach these *Holy Places*, where not only those *Blessed and Excellent Spirits* are Present, but even the *Glorious and Omnipotent Lord* of Heaven and Earth, *with whom is Terrible Majesty*, and before Whom the *Seraphims* cover their Faces !

Well therefore may we say of the Places of our *Solemn Assemblies*, in the Words of Holy *Jacob*, a little vary'd, *Certainly the Lord is in this Place*, and we did not well consider it ; how *Venerable and Awful is this Place ! This is no other but the Sacred House of G O D*, and is also *the Gate of Heaven* to all, but such as exclude themselves, by preferring *the Dwellings of Jacob*, i. e. their own Private Houses, before *the Gates of Sion*, i. e. the *House of G O D* ; who, by a Wilful Neglect, absent from
the

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the *Solemn Assemblies*; or, by not Reverencing GOD's *Sanctuary*, but by their *Indecent* and *Unmannerly* Demeanour, affronting and provoking that GOD whom they wou'd be thought to Adore.

In vain therefore do we pretend to *Worship* GOD, if we have not an *Honourable Esteem* and *Value* for the *Publick Place* of His *Worship*, which He takes a *Peculiar Pleasure* to reside in, above all other Places here below, and shou'd therefore be *the Joy and Delight of the Whole Earth*.

But we can't testify this our Esteem without a *Constant Attendance* on the *Divine Ordinances* there perform'd. We may then pretend, and that *Truly*, to have a just Regard for the *Honour* of GOD, when we can say with Holy *Psal.* 26. *David, We have loved the Habitation of*
8. *His House, and the Place where His Honour dwelleth*, and that Place is the CHURCH. But it is then only we can say this, when, with the Royal Psalmist's *Psal.* *Sincerity*, we can also affirm, *We were*
122. 1. *Glad, when they said to us, Let us go into the House of the Lord, We rejoyc'd when we receiv'd an Invitation to wait on GOD, and serve Him in Publick, and are griev'd when*
we

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we are depriv'd of that Opportunity !
And when, like that Pious King, we are
inflam'd with Holy Desires, and our Souls
long, nay even faint for the Courts of the Psal. 84.
Lord. By these Marks may all Men know,^{2.}
that we are *Christ's Disciples*, not in Name
and Pretence only, *but in Deed and Truth.*

But may there not be Just Reasons for
our Absence from GOD's *House*, even on
that Day which is Peculiarly *Consecrated* to
H I M, and therefore Properly call'd *the*
Lord's ? I answer, There may : But then
we must be Sure they are Just and Law-
ful ; As, for Instance, when we are dis-
abled by *Sickness*, or call'd aside by some
Work of *Mercy, Charity* or *Necessity* ;
which is Agreeable to what GOD Himself
has declar'd, That He prefers *Mercy*, i. e. Hos. 6. 6.
the Works of *Mercy* and *Charity*, before
Sacrifice, which was the Great Business of
the Sabbath under the *Mosaick Law*, and
of GOD's Own Appointment ; yet as
that was dispens'd with by Him in the
foremention'd Cases ; so also our *Christian*
Sacrifice of *Publick Prayer* and *Praise*, tho'
they are the Principal Business of the
Lord's Day, and are otherwise most Accep-
table to Him, when offer'd by the Humble
Penitent ;

Penitent; yet may Securely be omitted when the like Occasions necessarily require it. And therefore the *Preservation of Life*, whether of Man, or Beast, excuses and justifies our Absence from the *Publick Assemblies*; which is a Sufficient Warrant for the *Physician, Surgeon, and Midwife*, if, for the Relief of the Sick and Distress'd, they are at any Time compell'd to neglect and transgress the *Christian Sabbath, or Lord's Day*; if that may be call'd a Transgression, which G O D will not account a Sin; and it is observ'd by some, that our Saviour perform'd most of His Cures on the *Sabbath*.

But tho' we may thus *break the Sabbath, and be Blameless*; This will never justify those, who think every slight and trivial Excuse sufficient to authorize their Absence from the *Publick Service* on the *Lord's Day*. And what is more Common than for People to *pick out* this Day from all the rest to take a *Journey* on; because they dare not steal the least Part from the other Six, lest it be Prejudicial to their *Affairs*; I mean their Temporal Ones; for as for their Spiritual Concerns, they *care for none of those things*. But they will make

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make *Bold* with *GOD's Day* ; for He's a *Good-natur'd GOD, Merciful, and Slow to Anger*, and therefore surely will not fall out with 'em for such *small Matters*. His *Yoke* is said to be *Easie*, and therefore why shou'd it *gall* their *Necks* ? His *Burden* is affirm'd to be *Light*, and why then shou'd it lie *Heavy* on their *Shoulders* ? Nay, His *Service* is *Perfect Freedom*, and therefore why may they not take their *Liberty*, and *perfectly free* themselves from it.

But, *MY BRETHREN*, Don't deceive Yourselfes ; for as *GOD* is *Merciful*, so is He *Just*, so is He *Jealous, Greatly Jealous* of His *Honour*, nor will tamely see it trampled on, and prophan'd ; but His *SOUL* will be aveng'd on such *Impious Wretches* as these. He has *Sanctify'd* and *Consecrated* *ONE Day* in *Seven* to His *Own Peculiar Use* ; and therefore in *Isai. 58. 13*. He calls the *Sabbath, His Holy Day, the Holy of the Lord, Honourable*, and a Day on which He will be *Honour'd* ; but, as it follows in the same Verse, *not by doing our Own Ways, nor finding our Own Pleasure, nor speaking our Own Words* ; and therefore consequently by *doing His Work*, and regulating our Words and Thoughts by His *Holy Will and Commandments*.

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Neither shall we refuse to pay our Attendance on the *Publick Service* of GOD, and appear at the SOLEMN ASSEMBLY on any Day, when we shall be invited thither by GOD'S MINISTER. For what can I think of such as slight and neglect the *Publick Worship* of GOD? Can I think they have any *Real Love* or *Value* for that GOD whose *Worship* it is? *Is not the Tree known by its Fruits?* Do Men gather
 Luk. 6. 44 *Grapes of Thorns, or Figs of Thistles?* 'Tis the Nature of LOVE to take *Complacency* and *Delight* in the Presence of the *Beloved Object*; To desire it above all Things; To court all Opportunities of drawing near to't; To bear uneasily and with Impatience a Separation from it. But with what Propriety of Speech can they be said to love GOD, who are unwilling to meet HIM in HIS HOUSE, where they may enjoy HIS PRESENCE in a more *Eminent* and *Illustrious* Manner?

But tho' we are never so Constant in our Attendance on GOD'S *Service* in HIS HOUSE; if our *Behaviour* there is not such as it ought to be; 'tis no Better than a *Publick Mockery* and *Contempt* of GOD; and which, (instead of that Glorious Reward of Eternal Happiness we are wont with Confidence enough to expect from such

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II

such *Paltry* and *Lame* Service) will infallibly draw down the Just Vengeance of GOD upon us, who will punish us with Eternal Misery for such Palpable *Hypocrisy*, and so *Notorious* an *Affront*. And this leads me to prove,

Secondly, That we can't *serve* GOD *Acceptably*, and especially in the Place of His *Publick Service*, without *Reverence* and *Godly Fear*.

And this will more plainly appear, if we consider these *Three Things*:

First, The *Holiness* of the PLACE itself.

Secondly, The *Seriousness* and *Importance* of the OFFICES there perform'd.

Thirdly, The *Majesty* of the PERSON to whom they are address'd.

I. The *Holiness* of the Place itself.

Now there's a *Twofold Holiness*;

ONE, *Original*, *Absolute*, and *Essential*, which is in GOD only.

The OTHER is a deriv'd, or *Relative Holiness*, which we attribute to *Things*, *Times*, or *Places* dignify'd with the Title of SACRED; and is nothing else but the *Peculiar Relation* they have to GOD, founded on His *Propriety* to 'em, or *Presence* in 'em.

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Now G O D has a Propriety to all those *Things, Times and Places*, which are *Consecrated* to His Service, and set apart from all other Uses, and are therefore call'd *Holy*. Of this Nature was the *Holy Oil*, so often mention'd in the XXXth Chapter of *Exodus*. Thus also G O D calls the Children of *Israel* *HOLY*, *Deut.* 28. 18, 19. Hence also the *Sabbath* in *Isai.* 58. 13. already quoted, is call'd His *Holy Day*; and the *Tabernacle* and *Temple* are very often in *Scripture* for the very same Reason dignify'd and distinguish'd by the same Honourable T I T L E; and because G O D delights to reside or dwell in Places so *Consecrated*, they are on that Account also Truly stil'd *Holy*, as being further *Consecrated* in the Highest and most *Eminent* Manner, by G O D's *Immediate Presence*.

Now that G O D is *Present* in *Consecrated* P L A C E S in a more *Peculiar* Manner than H E is in others, I shall make appear by these Considerations :

In *Exod.* 25. 8. G O D, by the Ministry of *Moses*, lays the following Injunction on the Children of *ISRAEL*; *Let 'em make me a Sanctuary, that I may dwell amongst 'em.* i. e. Let 'em *Consecrate* a Place on Purpose for My Service, that they may
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always have Me *Present* among 'em. Now G O D, by Reason of His *Omnipresence*, being before among 'em, this will admit of no other Interpretation, than that He is in a *Special Manner Resident* in His *Sanctuary*, or in the Place *Consecrated* to His Service. So also in *Exod. 20. 24*, G O D says, *In all Places where I record my Name, I will come unto Thee, and Bless Thee*, i. e. In all Places where the *Symbol* and *Token* of My *Covenant* and *Conversation* with Men is. Such *Memorials* of G O D's Name under the *Law*, were *Sacrifice*, the *Altar*, *Ark*, *Mercy-Seat*, and the like; and under the *NEW TESTAMENT*, the *Body* and *Blood* of our *BLESSED SAVIOUR* in the *Eucharist*. By G O D's *Coming* to such Places must be meant His *Special PRESENCE* there, beyond what He is ordinarily in all Places. Agreeable hereto is the *Notion* of *Shew-Bread*, which is so call'd to distinguish it from all other; because it was to stand *continually* as it were *before the Face*, or *Sight of the Lord*; to which His *Command* concerning it corresponds: *Thou shalt set upon the Table Shew-Bread* *Exod. 25. before Me alway*, i. e. in My *Particular* 30. *Presence*, or in the *Peculiar Place* of My *Residence*. So also the *Golden Pot of Manna*, and *Aaron's Rod* that budded, because they

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they were in the *Tabernacle*, and before the *Testimony*, are therefore, in a Single and *Peculiar Sense* said to be laid up before the Lord. The *Jews* were so firmly persuaded of this Divine PRESENCE in their *Temple*, that when the *Sanctum Sanctorum*, or *Holy of Holies*, wanted Reparation, they let down the Workmen into it in Chests, for this only Reason, that they might not feed their Eyes with the Sight of the *Glorious Presence* there, as thinking it Unworthy the *Venerable Dignity* of that *Holy Place*, that such *Prophane* and *Common Mechanicks* shou'd enter at the Door, or be permitted to see any more of it than they were to repair.

And tho' all this seems to belong only to the *Jewish TABERNACLE* and *TEMPLE*; yet it proves withall GOD's *Presence* in our *CHURCHES*, and that very Fully too; For if GOD was *Specially Present*, as He said He wou'd be, in all Places where the *Legal Records* of His NAME were; We may much rather believe, He is so *Present* in those Places where his *Evangelical Memorial* is; I mean the *Body and Blood* of our Blessed SAVIOUR in the *Eucharist*, which both comprehends and excells all the *Jewish Ones*, their *Ark*, *Mercy-Seat*, and the rest. This

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This is more Fully confirm'd by that Place of St. Paul, where He says, *For ye are the Temple of the Living GOD, as God hath said, I will dwell in them.* Here He proves, That we *Christians* are GOD's Temples, because GOD dwells in Us; which Consequence necessarily depends on this Supposition, That GOD dwells, and is *Eminently Present in Christian Temples.* 11. Cor. 6. 16.

But least what has been already said, to prove the *Divine PRESENCE* in our CHURCHES, shou'd not be thought Convincing enough; I shall endeavour to make it more Clearly appear, by shewing how, and in what Respect it is, that GOD, who is every where, is notwithstanding, after an *Eminent and Special Manner Present in Places Consecrated to His Service*, which Formality of the *Divine Presence* is not so vulgarly inquir'd into and consider'd.

When GOD's Presence in His House is discours'd of, 'tis Generally thought Sufficient to say, He is *Present* by His Word and Sacraments, by His Grace and Holy Spirit. But this is only an Imperfect Account of the Matter; because God is said to appear in some Places where His Word and Sacraments are not; and therefore, to have a Full and Comprehensive

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five Notion thereof, 'tis Necessary we shou'd know, That, beside GOD's *Pre-
sence*, in CHURCHES by His Ordinances and their Gracious Effects, He's *Present* also by His *Holy Angels*, who are His Retinue and *Heavenly Courtiers*, His Embassadors and Representatives.

This *Angelical Presence* in the *Jewish Tabernacle* and *Temple* was typify'd, or represented by those Artificial *Cherubims*, with which the Curtains of the *Tabernacle* were adorn'd by GOD's own Appointment. This also gave Occasion to that Passage in King *Agrippa's* Oration to the *Jews*, (a) at the Fatal Siege of *Jerusalem* by the *Romans*; wherein He adjures 'em by the *Holy Angels*, who resided in their *Temple*. To which Angels is also referr'd that Voice of, *Μεταβαίνετε ἡμεῖς, Let us go hence*; which is reported to have been heard in the *Temple*, either at the Destruction of it, as some say; (b) or at our Saviour's *Passion*, as others affirm. (HUG. GROT. Annot. in Matth. Cap. 27. P. 495.)

But to carry this Matter beyond the Reach of Doubt, or Uncertainty; We have a Plain Demonstration thereof in those
 I. Cor. II. 10. Words of St. Paul, *For this Cause ought the Woman to have Power over her Head, because of the Angels.* The Word here translated

(a) *Josephus de Bello Jud. 1. 2. c. 16.*

(b) *Idem de Bell. Jud. 1. 6. c. 16. Power,*

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Power, signifies also in the Original a *Vail*, or Covering for the Head ; so that the Sense of the Place is this ; It being an uncomely Thing for a Woman to have her Head uncover'd, she shou'd have a Special Care of committing this Indecency in the Place of GOD's *Publick Worship*, where those *Pure Spirits* the Angels are, who can't indure to see any Thing, but what is consistent with Modesty and Decency, and therefore she ought to wear a *Vail* in their *Presence*.

And to the like Business of Outward *Decorum* in all *Publick Religious Assemblies*, is the *Presence* of the Angels generally apply'd by the FATHERS. St. *Chrysostom* reproving some Mens Disorderly and Irreverent Behaviour in the CHURCH, says, (c) “ Don't be
 “ *mistaken, this Place is no Ordinary Mecha-*
 “ *nick Shop, but the Habitation of Angels*
 “ *and Arch-Angels;*” And in another Place,
 “ *What, (says He) Don't You know, You are*
 “ *in the Company of Angels? Thou Singest and*
 “ *Praisest GOD with Angels, and do'st Thou*
 “ *stand Laughing? Is thy Head cover'd, and*
 “ *thy Demeanour Rude, Careless and Irrever-*
 “ *ent? When thou goest to the King's Court,*
 “ *(proceeds He) Thou takest all Possible Care,*
 “ *that thy Habit, and Carriage be Decent, and*
 “ *Suitable; How much more, when Thou co-*

(c) Hom. 15. in Epist. ad Hebr.

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“ *meet into the House of G O D, where Angels attend on His Majesty, and all Things are Full of these Incorporeal Powers.*” And particularly at the Celebration of the *Eucharist*, He’s very Positive for the *Presence* of Angels, (d) with whom accords St. *Ambrose* ; (e) “ *Don’t doubt (says He) that the Angels are Present, when CHRIST Himself is offer’d up*”. And accordingly in a Prayer of *Aquinas* before the Administration of the Sacrament, we meet with this Passage ; “ *Lord surround me with the Sure and Holy Guard of Thy Blessed Angels.*” And in St. *Basil’s* LITURGY there’s this PETITION ; “ *O Lord our G O D, who constitutest the Orders and Hosts of Angels and Archangels in Heaven, for the Ministration of Thy Glory, make Thy Holy Angels to enter with Us, that we may Officiate and Praise Thy Goodness together.*” Conformable whereto in our own COMMUNION - SERVICE, this Ancient Form is still retain’d ; “ *Therefore with Angels and Archangels, We Laud and Magnify Thy Glorious Name.*”

And now, My Brethren, Do we believe all this ? (and believe it We must, if We believe the Scriptures ;) Do We believe, That G O D is in an *Eminent* and *Illustrious* Man-

(d) Hom. St. in *Ep. et. Eph. et alibi.*

(e) Com. in S. Luc. Lib. I. P. 12.

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ner Present in these Places *Consecrated* to His Service ; and that particularly by His Representatives the Blessed *Angels* ? And shall we not *Serve Him with Reverence and Godly Fear* ; i. e. with *Compos'd* Minds, and *Serious* Looks, with *Humble* Gestures, and a Demeanour ev'ry Way *Regular* and *Decent* ? And indeed when shall We be *Compos'd* and *Serious*, when shall We be *Humble*, *Regular*, and *Devout*, if not in G O D's HOUSE and P R E S E N C E ?

So indeed it ought to be ; and so might We Well expect it shou'd be ; And yet it is but too Notorious, that Men are now arriv'd at such an *Amazing* Height of *Insolence*, as to lay aside all Manner of Respect for these *Sacred* Places ; and consequently for the *Glorious* Proprietor of 'em. How *Irreverently* do they enter, and depart ! And yet how *Dreadful* and Awful are these Places ! What a *Shameful*, and yet what a *Common* Sight is it, to see Men here with their *Hats* on, † as if it was a *Common Shop* or *Exchange*,

† Of how Different a Strain is the Demeanour of these *Profane Wretches* from that of *ULADISLAUS*, King of *Poland*, after He was converted from *Paganism* to *Christianity* ; Who as He rode along the Way, as oft as He beheld the Towers of Churches, he pull'd off his Cap, and bow'd his Head, in Reverence to G O D, who was worship'd in the Church. *Zach. Croston of Altar-Worship*, P. 32.

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and no longer the H O U S E of G O D, than while *Divine Service* is administer'd ; and as if the *Sanctity* of the Place ceas'd with the *Service* it self ! But do we not stand Bare in the *King's Presence-Chamber*, and before His Chair of State ? How much more then ought we to do it in the H O U S E of G O D ? And I wou'd have such People know, that it is always G O D's H O U S E while it remains in Being ; and that it is always *the Place where His Honour dwelleth* ; and therefore must never be dishonour'd and prophan'd. And I have Reason to believe, that if our Blessed S A V I O U R was at this Time Present in the Flesh, and Conversant on Earth among Us, and shou'd see such *Prophane* Wretches, as are but too Frequently to be seen in His H O U S E S of PRAYER, there wou'd be Occasion again to make Use of His *Scourge* to drive 'em out, as He did those out of the *Jewish Temple*.

But to place this Matter of Outward Reverence to *Consecrated* Places in the Clearest Light, I shall produce the Authority of G O D Himself for it, as it is contain'd in several Passages of HOLY SCRIPTURE, and as such are beyond all Exception, and ought to have the *Utmost* Weight with, and Influence upon Us. Thus then the Royal P R E A C H E R

Ecc. 5. instructs us, *Keep thy Foot when thou goest*
 4. to

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to the House of GOD; the general Import, or Meaning of which Words runs thus; Take Care *thy Feet* be as they shou'd be, *when thou goest*, or comest to the House of GOD. Now what is particularly intended by these Words, will plainly be understood, when I have observ'd, That they allude to the Custom of *Discalceation*, or putting off the Shoes, us'd by the *Jews*, and other Nations of the *East* at their coming into *Sacred Places*; To which belongs that Admonition *Exod. 3.* of GOD to MOSES and JOSUAH, Put *thy Shoes from off thy Feet, for the Place* *Josh. 5. 15.* *whereon thou standest is Holy Ground.* Which Custom of the *East*, that I may not affirm it without Good Warrant (in Case any one shall doubt thereof) the following Testimonies will Sufficiently evidence it; *Justin Martyr (f)* tells us, That " *those who came to*
" *worship in the Sanctuaries and Temples of*
" *the Heathens, were commanded by their*
" *Priests to put off their Shoes; which their*
" *Gods learn'd, (says He) by way of Imitation,*
" *from that which the Lord spoke*
" *to Moses out of the flaming Bush,*
" *Put thy Shoes from off thy Feet, for the Place*
" *whereon thou standest is Holy Ground.*"

This Testimony for the Antiquity of the Practice is beyond Exception; yet with all

(f) *Apol. 2.*

Due

Due Submission to the Judgment of that Holy FATHER, I'm inclin'd to think, That those Words to *Moses* gave not the first Beginning to it, but were an Admonition only of the *Divine Presence*, thereby commanding the *Rite* then accustom'd in Places so consecrated ; and that therefore it was rather, like other Religious Rites, deriv'd to the *Gentiles* from the PATRIARCHS before MOSES, from whom both the *Jews*, and those Nations of the *East*, that agreed with 'em in this Custom were descended ; concerning whose Present Custom, Modern Writers affirm, That even to this DAY, among most of the *Eastern Nations*, it is reputed a *Piaculary Crime* to tread upon the Pavement of their Temples with their Shoes on their Feet.

For what relates to the *Jews* in particular, That this *Rite of Veneration* was anciently us'd by 'em in Places sanctify'd by the DIVINE PRESENCE ; *Maimonides*, († in *Hal. Beth. Habech. CAP. 7.*) a Learned *Jew*, puts us out of Doubt, by acquainting us ;
 “ That it was not lawful for a Man to come
 “ into the Mountain of GOD's House with
 “ his Shoes on his Feet, or with his Staff, or
 “ in his Working Garment, or with Dust on
 “ his Feet, and the like. This is also the Custom of the *Mebometans*, and strictly observ'd by the *Abyssin Christians*. Now

OF RELATIVE HOLINESS. 23

Now, the Religious Custom of the *Jews*, and other Nations of the *East*, having anciently been, and still being such as You have heard, when they enter'd into their *Temples*, or remain'd in 'em ; the Words before quoted, *Keep*, or *Look to thy Foot*, or *Feet*, being taken from an Expression borrow'd from, and alluding thereto, will have the same Sense, as if We, inverting and accommodating 'em to our Manners, shou'd say, *Look to thy Head* ; or, *Take Care thy Head* be fitted, or prepar'd as it ought to be, *when thou comest into the House of G O D*. i. e. Let thy Head be Uncover'd when thou comest hither, and pay such other *Reverence* as is us'd to accompany it. For *Uncovering* the Head being a Mark, or Token of *Reverence* with Us, as *Discalceation*, or putting off the Shoes was with the *Jews*, and other *Eastern Nations* ; We may certainly believe, That had G O D spoke to Us, He wou'd have adapted His Expression to our Manners, as He did to theirs ; and as He said to *Moses*, *Put off thy Shoes* ; so He wou'd have said to Us, *Uncover thy Head*, or *put off thy Hat* ; And S O L O M O N, (or the H O L Y G H O S T by Him) wou'd, in the same Case, as certainly have chang'd his Expression of *Keep*, or *Look to thy Foot*, into that of, *Look to thy Head*.

But

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But here it must not be imagin'd, That *Solomon*, or *G O D* Himself, by those Admonitions, intended the *Outward Ceremony*, and no more, (which wou'd be Ridiculous to imagine ;) but the Whole Act of *Sacred Reverence* begun in the *Heart* and *Affections*, whereof that was the accustom'd, and leading Gesture; and is the very same which the Lord commanded in that Original LAW of *LEVITICUS*, *Reverence My Sanctuary*; *Lev. 9.* which the Learned *Rabbi JONATHAN* in his *TARGUM* explains thus; *Ye shall go to the House of my Sanctuary with Reverence, making it the same with, Look to thy Foot when thou goest to the House of G O D.* For so is the Manner of *Scripture* almost ev'ry where, under the Name of the Gesture only, to understand and imply the Whole Duty of *VENERATION*, which such Gesture represents and imports.

Upon the whole Matter, I can scarce believe, That any Man can be arriv'd at such a *Pitch* of *Impiety* and *Prophaness*, as to enter these *Sacred PLACES* with his Head cover'd, or with his Hat upon his Head, on Purpose to shew an *Open Contempt* of all *Religion*, and to *insult* Almighty *G O D* in His *Own House*. Nay, rather I wou'd fain persuade my self, That when this happens, it proceeds from some *Unhappy Mistake*,

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Mistake, or some False Notion that such Persons have taken up. However, since there's not the least Foundation for so *Shameful* and *Abominable* a Practice; since *Religion*, and *Reason*; since *Good Sense*, and *Good Manners*, all Unanimously declare against it; Surely then no *Good*, or *Wise*, or even *Well-bred* Man will be so much the Reverse of all those *Beautiful* Characters as to be Guilty thereof.

We value ourselves upon the *Glorious* Title of *Christians*, and wou'd take it Extremely Ill, to be call'd or esteem'd otherwise. But I'm sure no *Good* Christian will enter these *Sacred* Places with his Head cover'd. Nay, I will venture to affirm, That that Man who does it, in the very Moment he does it, *divests* himself of all *Christianity*; I had almost said, *Humanity*; For *Mahometans* and *Heathens* (as I've observ'd) and all *Mankind* throughout the *Habitable* World, that have any Places of *Publick* *Worship* (so far as we have any Account thereof in *Ancient* and *Modern* History) pay all possible Respect to em, and will not prophane, or suffer em to be prophand, in the least Degree Imaginable. Ah! My *Christian* Brethren, Let not *Turks* and *Infidels* therefore *Shame* and *Disgrace* Us, by restifying *as much Greater* *Respect* to their *Mosques*,

Mosques and Pagods, than we do to our Christian Temples. Let us not only remember, We are Christians; but let us also walk Worthy of the Vocation wherewith We are called; Let us behave our selves like Christians in these Divine Oratories, or Houses of Prayer. Let ev'ry Christian remember, That these Sacred Places are, as it were, the Royal Presence Chambers of the most Glorious and Omnipotent Sovereign of Heaven and Earth; and therefore ought not to be enter'd by Us, without the most Awful and Profound Veneration of Body and Mind; which Veneration as Inseparably belongs to 'em, as that Relative Holiness does, with which they were Originally invested.

But this is not all; for even in the Time of Divine Service, with what Negligence and Indifference; with what Rudeness, Unmannerliness, and Open Contempt do we behave our Selves!

In the Times of the Primitive Church, Part of the Deacon's Charge was to inspect the Congregation, That no Person whisper'd, or slept, or laugh'd, or nodded the Head. (g) Instead of any such Severe Conduct, We

(g) *ἡσυχία* ἡσυχία, ἡσυχία, ἡσυχία, ἡσυχία, ἡσυχία. Apost. Const. C. 5. L. 2.

are like those whom St. Chrysostom describes, *Sbrugging, Yawning, and Stupify'd with Dulness*; and wou'd it was no Worse than so. Nay our whole Deportment is so *Intollerably Prophane, and Notoriously Unsuitable* to the most *Holy and Glorious Presence* presiding in our Religious Services; that shou'd St. Paul's *Heaven* come in, *He* **L. Cor. 14.** wou'd be so far from *falling down and* **25.** *Worshipping*; that he wou'd be oblig'd to think, and report too, *That of a Truth GOD is not among Us*; And I dare say, so long as we give Him such a *Course Reception*, it wou'd be for our Interest it was so.

We are told, That those of the *Greek Communion* are so Zealous of GOD's *Honour*, that to prevent an Irreverent and Prophane Use of Seats during *Divine Service*, they allow none in their Churches; only the Old and Weak have the Privilege of leaning against the Walls: *(h)* The same Custom prevails among the *Abbyssin, or Ethiopian Christians*; with this Difference, That the Aged and Infirm (to inable 'em to go thro' the Service) are allowed Crutches to sustain 'em. And *(i)* it is observ'd of the *Russians, or Muscovites*, a-

(h) Brochard. Terræ Sanct. Descrip. Pag. 17.

(i) Godignus de Abass. rebus. P. 325.

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nother Sect of the Greek Church, That they pour out their Prayers to God ly-
ing *Prostrate* on the Ground. (k)

We esteem the *Turks* Barbarous and Prophane, But some Modern Writers, who have been among 'em, and seen their Manner of Celebrating Divine Service. (l) give this Account of 'em ; Being call'd to Prayers, they first wash, and purifie themselves ; then putting off their Shoes, or Slippers at the Porches of their *Mosques*, or Temples, they draw near with Great Reverence to the Pavement thereof, which is cover'd with Carpets, or Matts ; then falling on their Knees they perform their Devotions with the utmost *Gravity*, *Attention*, and *Application* of Mind ; conforming themselves Exactly in all Things requir'd of 'em by their Law ; and during the Time of Prayer, they dare not speak a Word to those next 'em, or so much as seem to mind 'em.

Nay, even the very *Heathens* themselves had an *Awful* Respect for the Places appointed for the Service of their Gods ; as appears by what *Aristotle* says, as He is cited by *SENECA*. (m) " Men are never

(k) *Faber Relig. Muscovit.* P. 180.

(l) *Mr. Greer, Sir Paul Rycaut, &c.*

(m) *Nat. Quest.* L. 7. Cap. 30.

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“ more concern’d to be Humble and Modest,
 “ than in their Affairs with the Gods. We
 “ shou’d enter the Temples with an Humble
 “ and Compos’d Demeanour; when we ap-
 “ proach to Sacrifice, (which answers to
 “ our PUBLIC PRAYER) it should be with all
 “ imaginable Expressions of Reverence and
 “ Modesty in our Countenance and Carriage.”

Pursuant hereto, We are inform’d, That when
 their Priests officiated in SACRED THINGS,
 an Officer, (or Cryer) at Proper Inter-
 vals, proclaim’d aloud, *τὸ πρῶτον*, Mind
 what You are about. (n) And here that
 Admirable Sentence of CONFUCIUS, the
 Great Chinese Philosopher, will take Place;
 “ When I do not behave my self with
 “ Reverence and Devotion at Sacrificing,
 “ it is the same Thing as if I did not
 “ Sacrifice.” (o)

But We are Christians, and have the
 Light of the GOSPEL to direct Us,
 in the Discharge of our Duty; and must
 We be oblig’d to Turks and Infidels to
 teach Us to pay GOD the Honour Due
 to HIM? Shall We fall short of Them?
 Nay rather, shall We not far exceed ’em
 in that Particular? The Worst We can
 say of Them, is, That they have not the

(n) Plutarch in Coriolano.

(o) Mr. Le Comte’s Memoirs of China.

Knowledge of CHRIST; But We say, We Know Him. They are Blind indeed; But Our Case I fear is more Deplorable; for *We say, We see*; And therefore let Us take Heed, least, notwithstanding all our Knowledge and Light, They find the Way into the Kingdom of Heaven before us; And let us tremble and dread, least for our *Hypocrisy* and *Indevotion*, we draw upon ourselves this Terrible Sentence; *It shall be more Tolerable for Turks and Infidels at the Day of Judgment than for us.*

But if the Holiness of the Place of Publick Worship will not strike us with a Reverential Fear; Let us see, whether the Seriousness and Importance of the Offices there perform'd, or the Majesty of the Person, to whom they are address'd, will, when duly consider'd, have a stronger Influence upon us.

Now that the Seriousness and Importance of these Holy Offices, when well weigh'd and consider'd, must needs affect us with a lively Sense of our Duty, is most evident; For what can be more Agreeable to Reason, than that our Diligence and Care shou'd be proportion'd to the Importance of our Affairs.

Thus

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Thus the *Ambitious* Man, in Pursuit of *Honour*, leaves no Stone unturn'd, no Scheme untry'd, or Art unpractis'd, to promote and advance, and push forward the Design he has in View. He attends, he courts, he cringes, he flatters, he stoops to all Things, and all Men; and thinks all his Labour well bestow'd, so he may but gain his Point.

Do we take such Pains to obtain *Worldly Honours*, which at best are but slippery and uncertain, and often prove destructive to those that enjoy 'em? And when by *Patient Continuance in Well-Doing*, We are assur'd to receive from *G O D* *Glory, and Honour, and Peace, and Immortality* of the same; Shall we refuse to qualify ourselves for 'em; When no more is requir'd of Us, than to do justly, and to love Mercy, and to walk Humbly with our *G O D*? Since an *Humble* and *Awful* Behaviour is indispensibly requir'd of us in His *Worship* and *Service*; and especially while we are in His *more Immediate* Presence; Let us not by our *Irreverence* and *Profaneness* deprive our selves of those Blessings which *Eye hath not seen, or Ear heard, or Heart conceiv'd*.

The *Covetous* Man rises Early, and sits up Late; He plods, and contrives, He toils and sweats, He harasses his Body, and perplexes his

Rom. 2.
12.

Micah 6.
8.

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his Mind; He ventures through all Weathers and Hazards, and Resolutely breaks thro' all Difficulties and Impediments in the Road to Riches.

But are We so Diligent and Indefatigable in Quest of Worldly Riches? Let Us hear what the *Wise*st of Men says of

Prov. 11. ^{em} Riches profit not in the Day of

1. Tim. 4. ⁴ Wrath; But on the contrary the Apostle

1. Tim. 6. ^{8.} affirms, That Godliness is profitable to all

6. Men; and also, that it is Great Gain.

Now Godliness is nothing else but the Due Adoration, or Worship of God; which implies in General the Highest Esteem and Veneration of Him in our Minds, testify'd by such Outward Services as are Fit to express our Inward Reverence; which consist in the Humblest Gestures of Prostration, or Bowing Our Selves before Him, Kneeling, Lifting up our Hands and Eyes to Him, and in being always Ready to speak Good of His Name, and to make His Praise Glorious: Which Veneration both of Mind and Body, tho' at all Times Necessary in the Worship of God; yet is at some Times more Especially so: For as the Exhortation before the Confession in our Common Prayer-Books very well instructs Us; *Altho' We ought at all Times Humbly to acknowledge Our selves*

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33

Ourselves before GOD ; Yet ought we most chiefly so to do, when we Assemble and Meet together, to render Thanks for the Great Benefits we have received at His Hands, to set forth His most Worthy Praise, to hear His most Holy Word, and to ask those Things which are Requisite and Necessary as well for the Body as the Soul.

The Sick Man Patiently goes thro' the most Rigid Course of Medicinal Prescriptions ; takes many a Bitter Potion, and strictly observes all the Rules of his Physician, how Ungrateful and Irksome, how Nauseous and Distasteful soever to him, and all this for the *Health* of his *Body*.

And is the *Health* of our *Souls* of such *Trifling* Consequence, as not to be worth our Preserving ? Are Eternal Happiness or Misery Things of that *Inconsiderable* Moment and Concern, that We will do nothing to obtain the One, and avoid the Other ? We confess, and that with a great deal of Truth, That *there is no Health in us* ; And when the Great Physician of our Souls, who *heals all Manner of Sicknes*, and who particularly *heals the Broken in Heart*, offers Us Wholsome and Infallible Medicines ; shall We reject what He prescribes ? Shall We refuse to accept of a most Certain
F Cure ?

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Cure? I may say to You almost in the same Words of the Syrian to his Master; MY BRETHREN, *If GOD had bid you do some Great Thing* for the Increase of Your Honour, or Wealth, or for the Preservation of Your Bodily Health; *Wou'd You not have done it? How much rather,* when, for the Eternal Safety of Your Souls, He only bids You, *Wash and be Clean*; And in order to this, Let Us take all Opportunities of *Confessing Our Sins* to Him, and Especially in *Publick*, with all *Humility* of Soul and Body; and when We have done so, *God is Faithful and Just to forgive Us our Sins, and to cleanse Us from all Unrighteousness.*

From the Consideration of the Seriousness and *Importance* of these *Holy Offices*, Let Us proceed to consider the *Majesty* of the PERSON to Whom they are address'd.

If We were to present a PETITION to a PRINCE, or a GREAT MAN, We wou'd take Care not only, That the Petition it self be Good, Modest, and Humble, as to the *Matter* and *Form* thereof; but also, That it be presented in an Humble and Respectful *Manner*: For we wou'd not be Willing our Business shou'd miscarry thro' a Failure in
any

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any one Circumstance relating thereto. Thus the Addresses to *Crown'd Heads*, and *Sovereign Princes*, are fram'd in Submissive Language, and presented on the *Knee*. And yet there are Men to be found, who when they are offering their Addresses to *G O D*, the *K I N G O F K I N G S*, AND *L O R D O F L O R D S*, will, with an *Impudent Forehead*, presume to do it, not on their *Knees*, as best becomes Poor Petitioners ; but in a *Saucy Manner*, Sitting and *Lolling* in their *Seats*, as if *G o d* was their Equal, or rather their Inferiour. *Vile Wretches !* Do they expect to have their Petitions heard ? No, no, Let 'em not deceive themselves ; for there is no Greater Truth, than that *they receive not what they ask, because they ask amiss ; i. e. in an Irreverent and Prophane Manner.* Jam, 4
3. Let 'em offer 'em now to their Governour, and see if He will accept of their Petitions, tender'd in such a Manner ; so far from that, that He will with *Scorn* and *Indignation* reject and repulse such *Impudent Petitioners*, and perhaps punish 'em for their Contempt. And will Almighty *G o d* suffer Himself to be *Despis'd* by such *Prophane Miscreants*, and will He let 'em go unpunish'd ? Will a Malefactor who lies under the Sentence of *Death*,

Death, while he is soliciting his Pardon, behave Himself *Arrogantly* and *Haughtily* before that very Person whose Grace He implores? And dare we, Miserable Sinners, who are *altogether Abominable and Filthy*, who are *but Dust and Ashes*, and who are before GOD as nothing, and counted, in respect to Him, *less than nothing*; shall we, I say, who lie under the Sentence of *Eternal Death*, even in the very Instant we are craving Mercy and Forgiveness, Shall we dare to *raise our Crests*, and demean ourselves *Insolently* before the Great

Isai. 2. Judge of all the Earth, before Whom the
11. 17. Loftiness of Man shall be bow'd down,
and the Haughtiness of Men shall be made
Low; who is the Great, and Mighty, and
Terrible G O D, and a Consuming Fire to
those that despise and dishonour Him.

And now, that We make the Best Use of what has been said; Let Us take Care, We be not found among the Number of those that *affront Him*; for it is a *fearful Thing* to fall into the Hands of the Living

Hab. 1. G O D, who is of Purer Eyes than to behold
14. Evil, and cannot look on Iniquity. Let us beware therefore, that He discover none in these *Holy Places*, either in the *Frame* of our Minds, or the *Demeanour* of our Bodies, least We give Him Occasion to cry out

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out of Us, as He did of **REBELLIOUS JUDAH**; *Isai. 1.*
It is Iniquity, &c. your **Solemn Meetings** *13.*
i. e. 'Tis no better than a **Solemn Mockery**
of **G O D**. Let Us take Heed, lest Your
Outward Irreverence and **Phrophaneſs** in
G O D's H O U S E do not drive H I M
away from His **Habitation**; and We come
to know, That He was once among Us, by
His **Departure from Us**, when We Our
selves shall one Day perhaps hear that
Voice of the Angels in our **Temples**,
which, (as I observ'd) was heard in that
of the **Jews**, **LET US GO HENCE.**

O come therefore, Let us **Worship**, and *Psal. 95.*
Fall down, and Kneel before the Lord our *6.*
Maker, who is Greatly to be feared in the *Psal. 89.*
Assembly of His Saints, and to be had in *7.*
Reverence of all them that are about
Him. Let us not forsake the Assembling of *Heb. 10.*
our selves together, as the Manner of some *25.*
is; but let it be our Greatest Ambition
to wait on G O D in His House. Let us
Reverence His Sanctuary by our Constant *Lev. 19.*
Attendance on His Ordinances, and by our *30.*
Devout Behaviour therein. This is the
True Way to Honour; for so G O D
Himself has declar'd, Them that Honour *II. Sam.*
Me, I will Honour. We are Careful *10. 30.*
about many Things; but One Thing, I'm
ſure, is Needful above all; and that is
the

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the Great and most Important Affair of our Salvation, about which We can't be too Careful. And let none think it Loss of Time to mind this most Momentous Business ; or that it will be prejudicial to their Temporal Affairs ; for none ever lost any Thing in GOD's Service. No, no, 'tis so far from that, it is the Certain Way to be Rich : For seek Ye but
Mat. 6. first the Kingdom of GOD (the Direct Road to which lies thro' His House) and all these Things, these Temporal Things, shall be added unto You. This is what the Wise Man so often recommends to us under the Name of WISDOM, or a Religious Course of Life, to the Pursuit of which He encourages us by these Powerful Motives ; Length of Days, (says He)
Prov. 3. is in Her Right Hand ; and in Her Left, Riches and Honour.

To shut up all in a few Words.

Remember You have been told of these Things, and Happy are Ye, if ye do 'em ; And I beseech GOD, That All that hear Me this Day, whose Consciences accuse 'em of having been Guilty in any of the fore-mention'd Particulars, may apply what they have heard to themselves ;
 and

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and that they may be, *not Hearers only, but Doers of the Word.* We, whose Office it is to put You in Mind of these Things, have done Our Duty ; Take Heed, You be not Wanting in Yours ; lest You shou'd hear the Terrible Voice of GOD sounding these Words in Your Ears ; *Because I have called to You, by My Embassadors and Ministers, and Ye have refused ; because I have stretched out my Hand, and no Man regarded ; but Ye have set at nought all my Counsel, and wou'd have none of my Reproof ; I also will laugh at your Calamity, I will mock when your Fear cometh ; when your Fear cometh as Desolation, and your Destruction as a Whirlwind ; Then shall ye call upon Me, but I will not answer ; Ye shall seek Me Early, but ye shall not find Me.* To prevent this, Let us seek Him while He may be found. Let us all say with the Blessed APOSTLES, *It is Good for Us* Mat. 17. *to be Here, and to wait on GOD in His Ordinances :* And let every one say for Himself, Let Others undervalue their Souls as they please, as for Me, and my Josh. 24. 15. *House, We will serve the Lord in His House, and that with Reverence and Godly Fear ; for otherwise, it wou'd be much Better for Us not to be Here.*

Prov. 1.
24, 25.
26, 27.

But

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But in Regard our Best Endeavours will be Fruitless and Ineffectual without the Divine Assistance; Let us Heartily implore it, and join Unfeignedly with our MOTHER the CHURCH of ENGLAND, in that Pious Collect of Her's, in which we are taught to pray thus:

"Almighty and Merciful G O D, of
"whose only Gift it cometh, that Thy
"Faithful People do unto Thee True
"and Laudable Service; Grant, We be-
"seech THEE, That We may so Faith-
"fully serve Thee in this Life, that
"We fail not finally to attain Thy
"Heavenly Promises thro' the Merits of
"JESUS CHRIST, our Lord." Amen.

F I N I S



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